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whole Earth newsletter

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The World Beyond the Gulf Cries Out

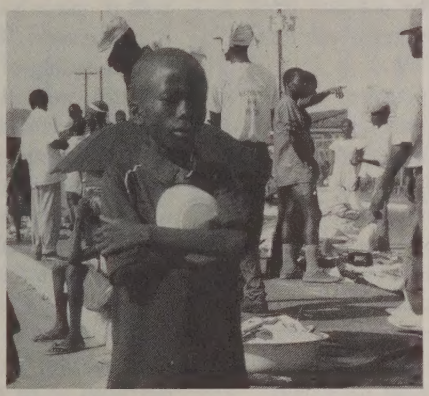
With the world's attention focused on the war in the Gulf, many other crisis situations have received little or no coverage by the media. Two such cases are Liberia, which is just emerging from a year-long civil war, and the situation in Central America, which continues to deteriorate.

The National Council of Churches' Church World Service and Witness Unit issued an appeal for $1 million for emergency assistance and rehabilitation in Liberia, but the response has not been very good. The United Church Board for World Ministries sent $10,000 in late 1990 as initial response, and Lloyd Van Vactor, Associate General Secretary for the Mission Program Unit said, "We wish we could send more, given the scope of the crisis."

In mid-December, as a delicate truce prevailed in Liberia, the Church World Service and Witness Unit sent a medical team to the capital city of Monrovia, which the civil war had effectively severed from the outside world for six months. On January 5 a second team left for Liberia, and a third was scheduled.

These medical personnel have joined Liberian medical personnel working against tremendous difficulties to aid the many victims of the war, which claimed tens of thousands of lives and made one million Liberians homeless inside and outside the country.

Things are slowly improving in Monrovia according to Ruth Ehrhardt, a nurse from Cedar Rapids, Iowa, who is serving with the first team sent by Church World Service to Liberia. "Reception from the Liberians has been very warm," she reports. "They are so encouraged to know that they are not forgotten, that Christians elsewhere are prayering for them."



The suffering of months of civil war is reflected in the face of this young Liberian clutching her rice bowl. (Photo: Church World Service and Witness)

"It's amazing," states Ehrhardt, "to see people returning trying to do whatever they can to pick up the pieces and resume life in the best way they can."

Ehrhardt says that, in addition to medical care, there continues to be a great need for high protein food. She says that nearly all the palm trees were cut down to get at the palm cabbage. In part because of damage to the port, relief foods are coming in slowly and distribution is difficult.

Public health specialists interested in serving in Liberia from April to June, should contact Church World Service, Director of Overseas Personnel, 212-870-2368.

Representatives of the Latin American Council of Churches (CLAI) took part in a consultation held in San Jose, Costa Rico, in November, 1990, convened for an in-depth discussion of the situation in Central America and to coordinate future action by ecumenical churches and organizations. The consultation was sponsored by the World Council of Churches, the Lutheran World Federation and CLAI.

The Latin American participants in the Consultation agreed to make known certain facts and reflections which they felt might be obscured by or forgotten because of the situation in the Persian Gulf. The following comes from a statement, "From Central America: A Cry for Peace Based on Truth and Justice," issued by CLAI President Federico Pagura and Felipe Adolf, CLAI General Secretary, which concludes, "International ethical positions must obey the same principles in Latin America, the Persian Gulf, Europe or any other region of the world."

"1. Latin America has become the victim of an unjust international economic order: it is a place from which to extract profit, it is a continent weighed down by the very onerous burdens of foreign debt, the sufferings of war, the trafficking of drugs used by the peoples of the First World and the improverishment of most of its inhabitants. . . .

. . . firm belief that an equitably negotiated peace is always better than conditions imposed by the force of arms. . . .

"2. Despite violence and poverty, Latin America is a continent of peace, 'living the need to create anew and to give new value to its myths and dreams.' The dream of brotherhood and the firm belief that an equitably negotiated peace is always better than conditions imposed by the force of arms. . . .

"3. Owing to its colonial past, Europe lies at the deep root of most of today's conflicts, and, therefore, has the moral obligation to repair and provide compensation for the ills that at least historically it has caused.

"4. Panama was invaded one year ago without any valid justification under international law. The poorest segment of its population was bombed. . . . No one knows precisely how many people were killed. Since the United States government has failed to satisfactorily honor its

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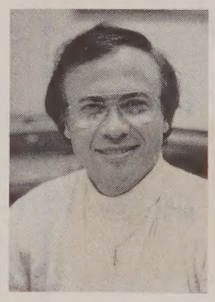
Message from the General Secretary

EQUIPPING A NEW GENERATION FOR MISSION



The United States' decision to seek a military solution to the crisis in the Gulf has radically altered the context of global mission. It has drawn attention to those who pay the highest price for the decisions of their elders—the young who give their lives. In many of the movements toward democracy around the world, young people have been catalysts for change. On their faces were signs of hope for a future free from war and oppression. Those faces have aged, are less innocent, less hopeful and more vulnerable now.

In 1987 the World Council of Churches sponsored a consultation on the Ecumenical Sharing of Resources in El Escorial, Spain. This Consultation addressed issues which, if taken seriously, would be of considerable consequence for the future of global mission. Delegates to the consultation produced a series of guidelines for consideration by the ecumenical community. One of the guidelines suggests the importance of youth involvement in any future decisionmaking related to mission planning and implementation: "Young people around the world are bearing the heavy burden of the world's pain and injustices. Churches need to know and hear the experiences of young people." Twenty percent representation of youth is recommended along with "10% of all project and program funds be designated for youth projects and programs." (*Sharing Life*, pp 33)

We do not yet know completely the consequences of our actions in the Gulf. What we do know is that they will be with us for generations to come. History is an important part of the consciousness of people in the Middle East. A new generation of people in mission will carry the heavy burden of this war. Interwoven into the Middle East conflict are dynamics that will affect interfaith relations among Christians, Jews and Moslems. Researchers have forecast that the largest minority religious group in the United States in the next century will be Islamic. Just think about that for a moment. Given these changing demographic realities in the U.S., interfaith relations are not some phenomenon that happens "over there." All our communities are increasingly composed of persons from a variety of faith groups. Children and young people whose parents have died in this war from both sides of the ocean will be part of those communities. New immigrants will bring with them their feelings and experiences of a war that in some way touched the whole world. The Jewish community will not soon forget the unprovoked attack upon Israel. Christians who may choose to serve overseas will encounter these new dynamics. What does all this mean for God's mission and young people in particular?

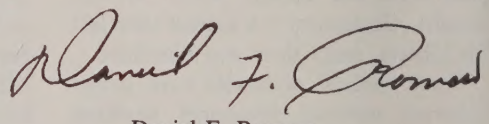
First, as the Ecumenical Sharing of Resources guidelines suggest, youth and young adults must be more a part of mission planning and implementation. This will enhance their experience and increase their understanding of the complexity of international relations. This process begins with local congregations including young people around the tables of decisionmaking. In addition, youth groups should be exposed to different religious and cultural traditions.

Second, we will need to model peaceful and constructive ways of resolving conflicts among persons of different cultures and faith traditions. We begin by reordering our relationships with people who have traditionally been on the receiving end of our mission. This means developing of a consciousness and understanding of shared life, of both giving and receiving.

Third, we will need to provide opportunities for cross cultural experiences within a religious context. The Board for World Ministries is seeking to expand its efforts with youth and young adults, including opportunities which can break down stereotypes and transform world views.

Fourth, we will need to take interfaith dialogue seriously. Demographic forecasts suggest that religious pluralism will be the context for mission in the U.S. First Amendment rights may be tested to their limits. This interfaith context strongly suggests that Christian young people will be asking serious questions about their own faith and beliefs and will need to be resourced by the church in ways that strengthen their faith and build a tolerance for difference. This includes an understanding of God's sovereignty over the totality of creation and does not limit God's own freedom of expression—preserving God's First Amendment rights!

Finally, the church can be instrumental in providing information and resources for all of us that enhance our understanding of the global reality. Alvin Tofler in his recent book *Powershift* has indicated that knowledge and information will be the critical components related to power in the future. This increases the responsibility of churches to provide a forum where our Biblical faith engages the world with integrity and truth.



Daniel F. Romero
General Secretary
Mission Program Unit

The following page may be removed and duplicated for use as a bulletin insert. →

Continuing the Missionary Herald, founded in 1805, Whole Earth Newsletter is published three times a year by the United Church Board for World Ministries, 475 Riverside Drive, New York, NY 10115. There are no restrictions on the use or duplication of material contained herein. Editor: Sandra J. Rooney; Editorial Assistant, Carmen Margarita Diaz. Annual subscription, $2.00.

A Prayer for Peace in the Middle East

Eternal God,
shepherd of every hope,
refuge of every bewildered heart,
and fountain of forgiveness
for every contrite one,
hear, we beseech thee,
our prayer for peace in the Middle East.

Save us from weak resignation to violence.
Teach us that restraint is the highest
expression of power,
that thoughtfulness and tenderness
are marks of the strong.

Help us to love our enemies,
not by countenancing their sins,
but by remembering our own.
And may we never for a moment forget
that they are fed by the same food,
hurt by the same weapons,
have children for whom they
have the same high hopes as do we.

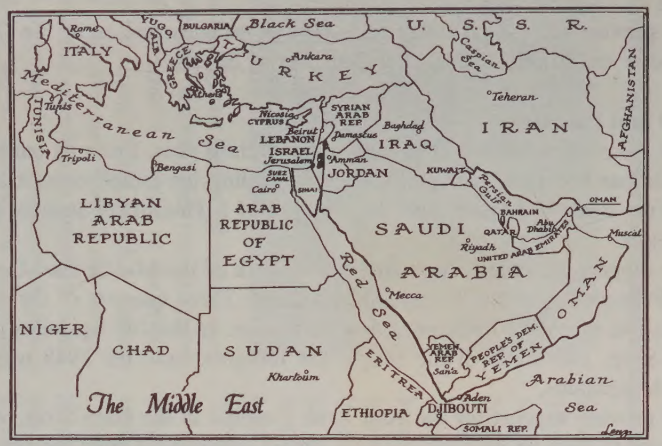
O God, As Muslims, Jews and Christians,
we acknowledge that thou
hast made of one blood
all the nations of the earth.
Thou dost love all of us
as if all were but one,
and dost care for each
as if thou hadst naught else to care for.

Remembering such love
may we not weary in our efforts
to fashion out of our failures today
some great good
for all thy people tomorrow.
And not unto us O God, not unto us,
but unto thy name be the glory.

AMEN

This prayer is one of three prepared and led by a Christian, a Jew and a Muslim for an Initiative by the U.S. Interreligious Committee for Peace in the Middle East.

The Middle East and The United Church Board for World Ministries



The Middle East is a geographic region where Jews, Christians, and Muslims meet. Historically and in our times, we know the Middle East as a battleground for interfaith and intercultural clashes as well as political and military conflict. We nevertheless have hope that one day the Middle East might become a place where people of different faiths and cultures can meet to increase their understanding and respect for each other.

The United Church of Christ is involved throughout the Middle East principally through the Middle East Council of Churches, which was affirmed as our principal partner in the region by General Synod in 1989. In Turkey we work specifically through the Near East Mission.

The UCBWM's predecessor, the American Board of Commissioners for Foreign Missions, sent the first missionaries to the Middle East in 1819. Currently, the UCBWM has about 26 persons, including volunteers, associates and Board-supported missionaries, in Turkey. Two persons, who were in Israel, were forced to leave because of the hostilities in the region. In addition to personnel, the UCBWM allocates approximately $200,000 a year for programs and work in the region. Early in 1991 $15,000 was contributed to Gulf war-related relief.

Since 1980 the UCBWM and the Division of Overseas Ministries of the Christian Church (Disciples of Christ) have had a joint Middle East office, with Dr. Dale Bishop as regional secretary. In July 1990, Dr. Dale Bishop was seconded three-quarters time to direct the National Council of Churches Middle East office as well.

Historically, our largest commitment has been to education, from elementary school through college. We are also involved in a variety of programs for development, refugee assistance and interfaith dialogue. Another important service is performed in the United States, where we help inform church members about the complex issues in the Middle East.

Country by Country Overview

Egypt

We provide support for the development projects carried on by the Coptic Orthodox and Coptic Evangelical Churches in Egypt.

Israel and Palestine

The Palestinian *Intifada* (Uprising) is in its third year. From its outset the Intifada has had two clear political goals: ending the Israeli occupation of the West Bank and Gaza, and the creation of a Palestinian state in those territories.

We support the relief and rehabilitation work of the Middle East Council with Palestinians in the West Bank and Gaza. Three quarters of the Palestinians live in village-like camps near Jerusalem. In the 140 sq. miles of the Gaza Strip, two-thirds of the people are refugees from the 1948 war and their descendants.

We provide support for the Ahli Arab Hospital in the Gaza Strip, which struggles to keep up with the constant stream of wounded from the *Intifada*; Al-Haq a legal service which represents Palestinians in Israeli courts and monitors human rights abuses in the Occupied Territories; the YWCA and YMCA which provide vocational training projects in camps near Jericho, Bethlehem and Jerusalem; and the Palestine Human Rights Information Center in East Jerusalem, where Peace and Justice Interns have been appointed for each of the past two years.

Lebanon

The Middle East Council of Churches is headquartered in Beirut, although because of the difficult situation there many of its functions must be carried out from Cyprus. In spite of war conditions, the MECC continues its programs of relief and reconstruction in all faith communities in Lebanon.

The Near East School of Theology continues to prepare Protestant Christians for ministry and other church positions. The school has remained open during the war years with a faculty that is now almost completely Lebanese.

The Union of Armenian Evangelical Churches in the Near East is our closest partner church in the area. It is composed of 24 congregations in Lebanon, Syria, Turkey and Iran and operates secondary schools in Beirut.

Turkey

Our largest mission in the Middle East is in Turkey, where the UCC is the only legally-recognized Protestant witness. Interfaith understanding and education are the two primary dimensions of our ministry there.

The UCBWM provides funds and personnel for three secondary schools. The Uskudar American School, on the Asian side of the Bosporus Straits, has 43 teachers and 570 students. The Izmir American School, in the Agean port city of that name, has a faculty of 94 and a co-ed student body of 1188. The Tarsus American School, in St. Paul's birthplace, has a faculty of 46 and a co-ed student body of 729. The principal recruitment of non-Turkish teachers is now done by FABSIT, Friends of the American Board Schools in Turkey, Inc. Management of the schools is in the hands of the Schools' Boards of Governors, which are made up of alumni, parents, and community supporters as well as persons from the the Mission.

It was a Tarsus alumnus, Altan Unver, who founded the Turkey Development Foundation. The DFT seeks to improve the lot of farming families through better health care and by assisting farmers in applying appropriate technology to improve the quality and variety of their products. Projects include hatcheries, bee-keeping and cheese-making to enable farmers to be more self-sufficient, and a rug-weaving project for women.

Redhouse Press, located in Istanbul, uses the printed word to build bridges of understanding and cooperation between Turks and the English-speaking West. In addition to its well-known Turkish/English dictionary, it publishes cultural guides, tourist material, language-learning aids, children's literature and books on ecology in Turkish and English.

Formal as well as informal opportunities for interfaith dialogue are aimed at increasing understanding between Muslims and Christians. These efforts are also enhanced through common endeavor to support and staff the three schools and through the outreach of Redhouse Press.

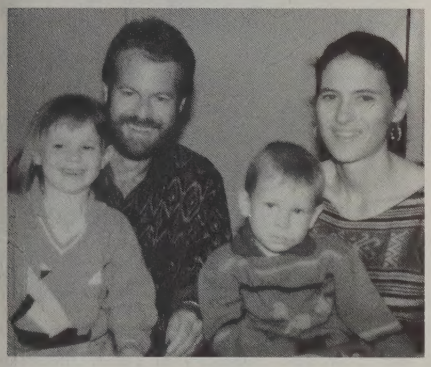
Opportunities for Involvement

One of the most important things an individual in the U.S. can do for the Middle East is to learn more about it. The issues facing the Middle East are complex: a traditional society confronting modern economics and technology, conflicting religious and ethnic claims, and local conflict magnified by outside involvement, particularly by the West. To help people become informed about the issues affecting the region, the Middle East Office offers **"In Search of Reconciliation: A Study Guide on the Middle East,"** a seven-session study course, which includes a videocassette, background articles, a group facilitator's guide, a bibliography, and suggestions for action. It is available from the Middle East Office, UCBWM, 475 Riverside Dr., 16th Floor, New York, NY 10115.

The Friendship Press study materials on the **World of Islam** are available from the Friendship Press Distribution Office, P.O. Box 37844, Cincinnati, Ohio 45222-0844, or from Cokesbury.

"Jordan's Stormy Banks: 1991" is a video which outlines the history of the relations between Jews, Christians and Muslims. It focuses on the present conflicts between Palestinians (mostly Muslim, mostly Arab) and Israelis (mostly Jews). First produced in 1982, this video has been revised to take account of the events unfolding in the Middle East in 1991. Later this year it will be supplemented by a second video, outlining in greater detail the history of the Middle East region. It is available from EcuFilm, 810 Twelfth Avenue, South, Nashville, TN 37203-0000. To order toll-free, 1-800-251-4091.

How We See It From Here



***John and Karen Campbell-Nelson** are in Indonesia, where John teaches pastoral studies and homiletics at the seminary of the Evangelical Church of Timor (GMIT), directs the church's internship program and coordinates extension education programs for lay leaders and pastors. Karen serves a managing editor of the church's bimonthly publication, Berita GMIT. In their Christmas letter they recall a sermon preached at the annual GMIT synod meeting by a woman who serves a small rural congregation and they follow that with an inspiring true story.*

The Rev. Nelci Koli took as her sermon passage II Corinthians 8:1-15 and preached about Paul's advice to the wealthy Corinthians in his efforts to raise money for the church in Jerusalem and what his advice means for us in the face of poverty. After making some critical observations about how selfish interests distort the church's diaconal ministry she said:

"In his advice to the Christians at Corinth Paul also reminded them to help the church in Jerusalem with whatever was theirs to give because 'whatever' is a gift from God. In order to help their brothers and sisters in Jerusalem it was not necessary for them to seek financial support from somewhere else.

"Therefore, whatever is ours, that is what we must use to help others. However, too often in our diaconal ministry we make requests from other places. We don't help the poor with what we have but rather with what someone else has. This is in strong opposition to the Apostle Paul's advice."

The above provides the backdrop for the telling of this true story that occurred last September in the south central mountains of Timor. It was the windy season. The creeks had long since run dry, and it would be several months before the rains would come. A mother and father were weeding a cassava field some distance from their home. The children, left at home alone, found some matches and began playing with them outside. Before long the wind carried some sparks to a dry banana tree standing close to the house, and soon flames leapt to the house itself.

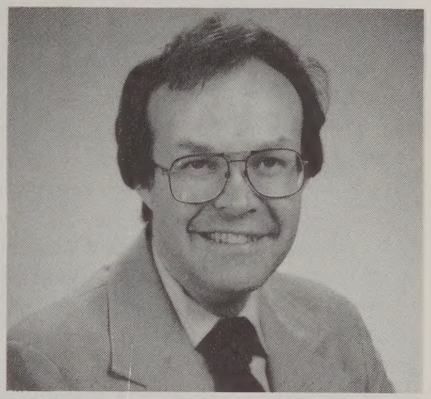
. . . all that remained of the house was a heap of black ashes. . . .

Traditional Timorese homes are beehive-shaped, with dry grass roofs reaching to the ground. These dwellings have no windows and only one squat door. The roofs are excellent tinder at any time of the year, but during the dry, windy season they can literally go up in smoke in a matter of minutes. By the time a cry for help had been sounded, and the mother, father, and neighbors came running from their fields, all that remained of the house was a heap of black ashes in which could be found only a few melted bottles and twisted metal pans. Nothing else of beds, dishes, clothes, or food remained. . . .

Petrus, one of the neighbors suddenly demanded, "Ayo! Buka pakaian!" He told the gathered assembly to disrobe and give whatever they could of what they were wearing to the family. He began moving from woman to woman, slightly lifting their sarongs (tube-like, ankle-length skirts) to see if they had a slip on underneath, and if so, insisting they hand over their sarongs. From the men wearing shirts, he demanded their shirts. "All of you can go home and put on other clothes, but this family has nothing. We must help them now."

We visited this family four days after their tragedy. They were staying in a new house and, with the help of loaned dishes and cooking utensils (their food came from their fields), had returned to their farming. Had it not been for the pile of ash and the singed trees in their front yard we would not have suspected anything amiss. They looked like any other Timorese hill family we visit when we go to the hills.

The response to this poor family, from neighbors who have little more than the clothes on their backs to offer, is a reminder for us to give of what we have, whatever that may be, for that is God's gift to us, and was given for us to share.



***Bruce Van Voorhis**, recently appointed to work as a writer, editor and photographer for the Christian Conference of Asia (CCA), writes about his work and some of his experiences as he begins to become familiar with the work of the CCA, an ecumenical organization that represents more than 100 churches and national Christian councils throughout the continent.*

My work contributes to the Urban Rural Mission or URM program of CCA through an office known as DAGA (Documentation for Action Groups in Asia). "Documentation" refers to the role that our office plays as a source of information about issues that impact poverty in Asia, such as environmental degradation, foreign debt, land distribution, military policies, wage and price structures, etc.

"Action groups" are organizations comprised of local community organizers who use the information that we provide to assist their work. They are groups of people who are not only talking about the causes of poverty but who are actively engaged in alleviating the problem through facilitating the participation of people in their own development. The communities with which they work are comprised of slum dwellers, factory workers, migrant laborers, peasant farmers, fishermen, tribal peoples, women and youth (anyone 35 or younger). . . . The goal of the action groups and the Urban Rural Mission movement in Asia is self-

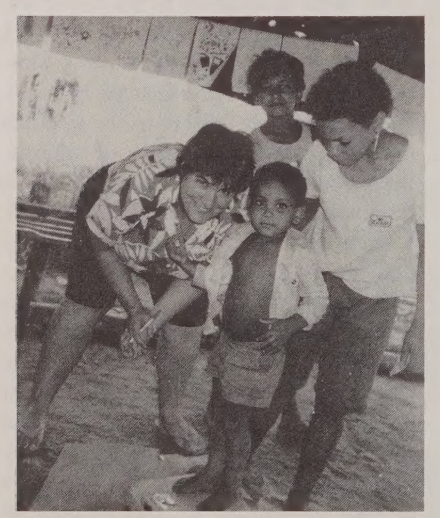
How We See It From Here

(continued from page 5)

determination for the people in these sectors of society. . . .

In Bangkok I lived in a slum with one of the community organizers for two days as part of my learning experience. During my stay, a copy of a letter from a local travel agency to the city government was posted in the slum. It asked the government to demolish the area because its prominent location was an eyesore to tourists. The letter's authors must assume that people want to live in the slums and therefore they don't move to better housing. Their attitude suggests that they care more about the impressions of foreign visitors than the welfare of their own people.

In the slum I also met a Christian woman in this predominantly Buddhist country. When I inquired about how she became a Christian, she told me about a man who had come to talk to her about Jesus. I asked several times if he had said anything else, and she always answered that he spoke about Jesus. If, indeed, a Christian had come into this community only to evangelize, I considered it almost a sin. How could a Christian offer these people the bread of life in their afterlife and not offer them the bread of life in this life? Their evangelization, if it was done without mission, seemed to be exploiting the poverty of these people.



***Kari Scheirer** serves in Pitanga, Brazil, asssigned to public health and community development programs with the Mennonite Central Committee. She works in a very stressful community, where it is extremely difficult to work on development and health issues due to the lack of infrastructure. Her Christmas letter was both introspective and factual as she looks at the community where she lives and works.*

"If you live alone, whose feet will you wash?" St. Basil.

Several weeks ago I had an enlightening experience—what I call grace—when for a moment the Spirit was present. For three months my left foot suffered from a number of infections that wouldn't heal in spite of using all kinds of antibiotic ointments, antiseptic soaks, etc. Some days it hurt too much to walk, and I couldn't tolerate using a shoe. My neighbor, Dona Neves, would ask me daily

"I must wash your foot or else it won't heal."

about my foot. One noon I arrived at her house when she was preparing lunch for the eleven people living there. She saw the sad state of the infections, left her lunch preparations, and called to her daughters to bring a basin, water, some medicinal plants, and a towel. And like Peter, I responded, "No, you shouldn't wash my feet." She looked into my face and said, "My daughter, I must wash your foot or else it won't heal." She sat on the ground at my feet and gently began to cleanse my foot. And I thought of the disciples and how they must have felt as Jesus washed their feet.

I came to Brazil to serve, not to be served. I came with the North American value of independence, the goal of self-sufficiency, not to be too dependent on anything or anyone. I live alone and feel embarrassed when I have to ask someone for something, showing that I am wanting—that I am inadequate. I have been wondering, whose feet do I wash? How do I let others wash mine?

These past months have been filled with many trials as well as times of healing. In July, the situation in Pitange II deteriorated. The governor of the state came into the area to stop the cutting of the forest at whatever cost. Then he set up roadblocks at all entrances and exits, used helicopters for surveillance, and kept a daily police force within the community. From the newspaper it seemed that he might send in a military force to kick us all off the land. The people felt frantic and doomed. Recently I have heard a rumor that the people of Pitanga will never get their land, just for the Brazilian government to prove that land reform doesn't work.

***Linda McCrae,** program assistant for the Common Ministry in Latin America and the Caribbean, accompanied a group of twenty women from the Disciples of Christ and the United Church of Christ on a visit to Central America in the fall of 1990. She shares these observations of Nicaragua six months after President Violeta Chamorro took office.*

In meeting with Protestant and Catholics, victims of the war, women's organizations, ex-contras, wives and mothers who lost husbands and children in the conflict, and with a representative of the U.S. embassy, several things became clear to us:

1. The war is basically over. The fighting has stopped, although many Nicaraguans are concerned that groups of ex-contras have hidden their weapons in case the new government does not meet their demands or desires.

2. The economic situation has deteriorated dramatically in recent months. Seventy percent of Nicaragua's rural population is living in extreme poverty, according to a United Nations report. The cordoba (Nicaraguan currency) has been devalued over 40 times since April, and inflation has been running as high as 2000%.

3. Many people's spirits are dampened. They told us that although the past decade had been filled with hardship, they had at least felt that during that time they were part of something bigger than themselves: a cooperative effort to build a society in which all persons' basic needs would be met. Now, according to many of the people we met, the government is turning back to practices which favor the rich at the expense of the poor.

We saw and heard peoples concerns that the country is taking a step backward in these and other areas:

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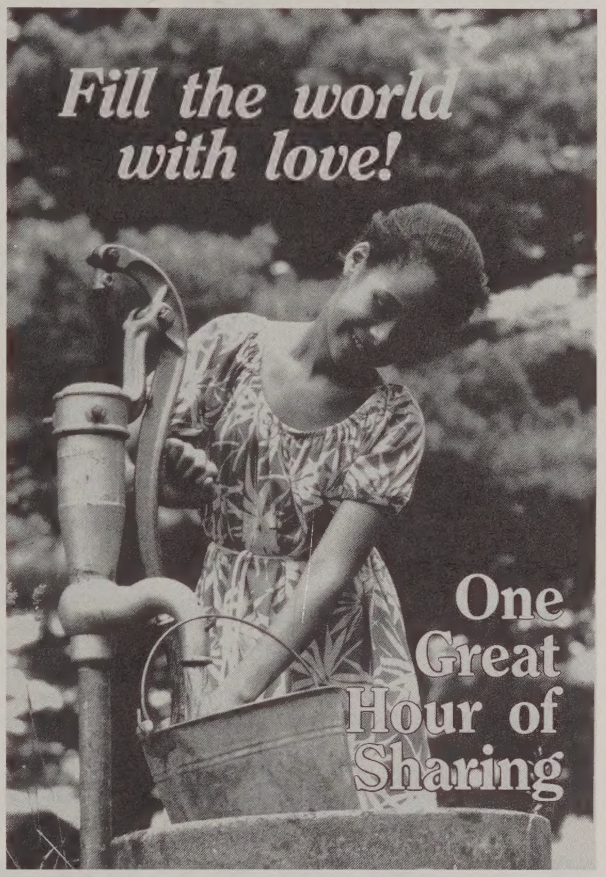
UNITED CHURCH BOARD FOR WORLD MINISTRIES

1990 **ONE GREAT HOUR OF SHARING** Program Support



OGHS Theme Photo

Every day, somewhere in God's world, the offerings given last year for One Great Hour of Sharing continue to "FILL THE WORLD WITH LOVE." Our gifts to OGHS, sent to partner churches and church-related agencies in more than seventy countries (including the United States), enable brothers and sisters in Christ to respond to *development opportunities*—often providing critically needed food, potable water or jobs; *emergency and disaster situations;* the needs of some of the estimated *15 million refugees* in the world; and to provide meaningful *ministries of social service.*

The significance of the worldwide partnership through which the United Church of Christ seeks to "Fill the World With Love" is dramatically illustrated by an incident reported by Dorothy Berry, who is executive director of the Kansas Ecumenical Ministries and a member of Central Congregational Church in Topeka, Kansas. An account of the incident appeared in the May/June issue of *Keeping You Posted.*

Dorothy had observed that in disaster after disaster the United Nations turned to Inter-Church Aid (the international equivalent of Church World Service) for emergency aid, although governments can give aid on a much larger scale. She wondered why. One day Dorothy had an opportunity to ask an official at the UN that question. She reports that he looked at her quizzically and said, "Do you not understand your own church?

"When we request aid from national governments, that aid must stop at the border of the receiving country and the other country must take control. There are many times when the aid is delayed, misdirected, even lost.

"But you Christians do not recognize national borders. You are present in every country, and you all seem to know each other. When we request aid from you, you pick up the phone and simply say, 'John, we are sending aid. Can you be down at the station tomorrow to receive it and see that it gets where it is needed most?' We know that though it will not be as much aid as is needed, the aid the Christian church will send will get to the people who need it within a day. Do not the people in your churches know that?"

Dorothy said, "The more I reflected on his words, the more remarkable the situation seemed. Literally hundreds of different churches in the different countries with different politics and working arrangements are able to work together to provide assistance on a moment's notice when it is suddenly needed."

The stories told in this report are but examples of the thousands of situations in which the network of Christians around the world respond to the needs and opportunities facing God's children.

1989 and 1990 Comparative
One Great Hour of Sharing Support

	1989	1/1/90 to 10/30/90
Receipts		
One Great Hour of Sharing	$3,224,987	$2,372,972
Designated Gifts	1,430,664	565,004
	$4,655,651	2,937,976
Expenditures		
Development Programs	$2,124,998	$1,410,227
Disaster Response	708,333	555,215
Refugee Programs	619,791	502,458
Social Services	973,958	470,076
Total Programs	$4,427,080	$2,937,976
Promotional Costs	$228,571	Not yet determined

(All figures subject to audit.)
The above figures show the total receipts and disbursements for 1989 and the first ten months of 1990.

DEVELOPMENT $1,410,227

The government of Mozambique has given a piece of land to the Mozambique Synod of the United Congregational Church of Southern Africa. With this land the church in Maxixe, in central Mozambique, has begun an agricultural project with the goal of providing urgently needed food for local Bible School students and for some of the thousands of persons who have fled their villages because of the violence caused by Renamo, anti-government terrorists. With the assistance of OGHS funds, the land has been cleared, irrigation and drainage ditches prepared, and the first portion of the land planted.

The United Nations World Summit for Children in September 1990 helped to focus world attention on the needs of children. Nearly 15 million children under age 5 die each year, nearly 40,000 each day. Almost two-thirds of these deaths are from four easily remedied causes: diarrhea, respiratory infections, measles, and newborn tetanus. Some 40 percent of children under age 5 around the world suffer from malnutrition.

In several countries in Latin America and Africa, as well as the Philippines and India, OGHS grants are helping church-sponsored programs to help meet these needs. Programs for "street children" in Sao Paolo, Brazil; Maputo, Mozambique; and Manila, the Philippines, receive assistance. Primary health care programs, childhood immunization campaigns, and provision of potable water supplies undertaken by Christians in many countries receive OGHS support.

The threat of AIDS to children and women is of increasing international concern. It is estimated that 1.5 million women worldwide are infected with the virus that causes AIDS. Prospects for the number of AIDS-infected newborns is staggering. Africa bears the brunt of this new crisis. Churches and church-related groups such as the YWCA have launched education and care programs in Uganda, Zambia and Zaire. Partners in countries greatly affected by the AIDS virus are requesting OGHS support for treatment and education programs far in excess of our ability to respond.

The UCBWM is a member of Interchurch Medical Assistance, which assists in providing equipment and supplies to medical programs that are responding to the AIDS crisis as well as other preventative and curative health programs. IMA also cooperates with Church World Service in shipping medical supplies and equipment in response to major disasters anywhere in the world.

Nearly 100 million children of primary school age receive no formal education. Countless millions of adults are illiterate. Through grants to Laubach Literacy International and Intermedia of the National Council of Churches/USA we support literacy programs.

Recently grants to CODEL (Cooperation in Development), an agency that brings together Protestants and Roman Catholics, has assisted the United Church of Christ in Zimbabwe in a job skills training program aimed to benefit both local women and refugee women from Mozambique.

Rural health workers prepare for clinic near Bombay, India.

DISASTER RESPONSE $555

Each year it seems that disasters b home and overseas happen more freq and affect more people. 1990 fits th tern. As a result, there have been needs for responding through One Hour of Sharing.

Major grants in 1990:

California (earthquake)	$11
Hurricane Hugo	14
Ethiopia (drought and war)	2
India (cyclone)	1
Jamaica (hurricane)	1
Jordan (Iraq refugees)	1
L. America (street children)	2
S. Africa (civil disturbance)	1
Panama (invasion)	2
Philippines (earthquake)	1
Romania (civil disturbance)	1

While it is important to know that $55 was spent for disaster relief in 1990, th story is about people.

Rebuilding after a disaster like Hurr Hugo is no simple matter. Just ask Mrs. son. She was refused permission to re her mobile home on the small lot she o north of Charleston, SC. The Building called for new footings and a strong down system. Mrs. Lawson's propert in the flood plain. The work to comply code cost her $10,850. OGHS and dir gifts for Hurricane Hugo relief, chan through CWS and the Tri-County (SC) faith Response Ministry, helped put Lawson back in her home just ten m after Hurricane Hugo swept it away.

Elsewhere in South Carolina the Dorch Interfaith Outreach Ministries is buildi new homes. ICARE (Georgetown Cou repairing 250 homes. Berkley County faith Disaster Ministries is building 40 homes and repairing 175 others.

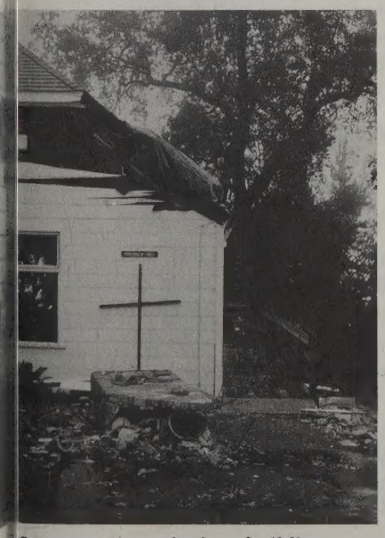
Skyland UCC, Los Gatos, California,

enical Churches Helping Others, on
Island, is building or repairing 15
s. Each of these interfaith responses
from the Church World Service Dis-
Response Program. They are sup-
in part by over $100,000 from the
Disaster Response Program. The CWS
ltant was UCC pastor Bill Nix. His-
Circular UCC, in downtown Charles-
uffered damage to its fellowship hall.
he church provided 30 trained coun-
, and Suzanne Ackert, a member of
ongregation, served as liaison in the
of the Federal Emergency Manage-
Agency.

eight-year-old Kate Hastings of Frye-
ME, learned about the families af-
by Hurricane Hugo, she raised funds
rking county fair-goers' cars in the fa-
driveway. Thanks to her, $220 was
o assist the victims.

tuation of Skyland UCC in Los Gatos,
ymbolizes the compassionate spirit
the UCC. Within hours of the Oc-
17, 1989, earthquake, calls and gifts
to the congregation and the Northern
rnia Conference office. Congregations
JCC people set to work repairing the
ge and on October 14, 1990, Skyland
dedicated its rebuilt sanctuary. While
ork was going on, the churches joined
er to serve the community through
enical ministries.

terfaith Emergency Response Groups
organized in the Bay Area. Priority was
to assisting individuals on fixed in-
s, disabled and widowed people, sin-
parents, and people unemployed
se of the quake. Of the 1,483 cases
ed to the Interfaiths by the Red Cross
ther disaster response agencies, 662
helped through One Great Hour of
g and directed gifts for the California
quake.



S support to assist in rebuilding.

REFUGEE PROGRAMS $502,458

Since January 1990, the UCBWM has helped resettle over 700 refugees in the United States. First United Church of Oak Park, Illinois, and Little River UCC in Annandale, Virginia, are two examples of the 30 UCC congregations that have received refugees in 1990. UCC congregations welcomed individuals and families from Angola, Ethiopia, Hungary, Laos, Romania, the Soviet Union, and Vietnam, including Amerasians, the offspring of American soldiers who served in Vietnam. In the past three years, over 120 UCC churches have helped resettle refugees.

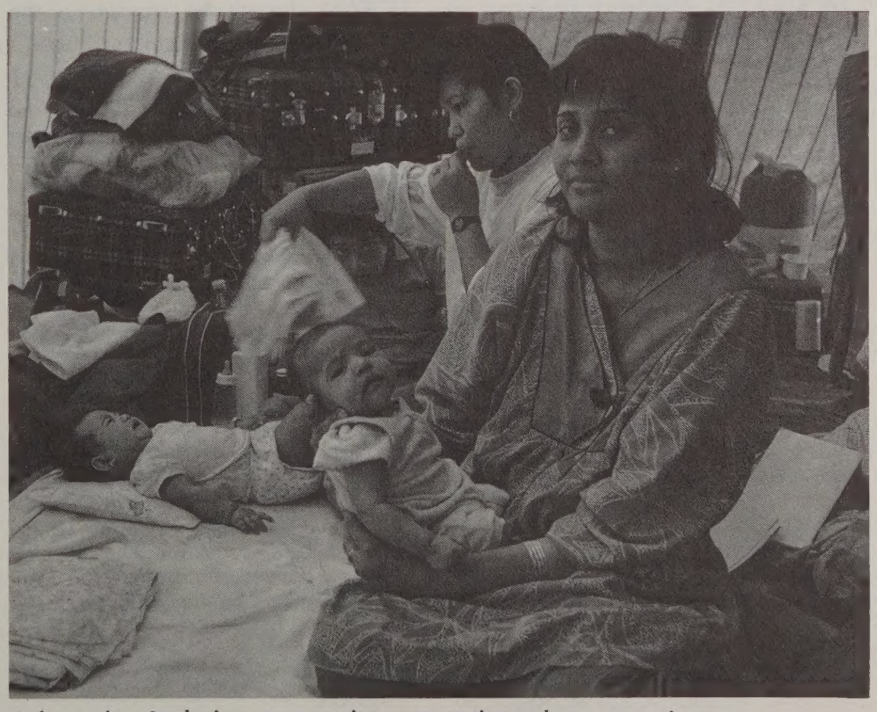
Through One Great Hour of Sharing, $165,000 was provided to the Immigration and Refugee Program of Church World Service, which has helped resettle 375,000 refugees since 1946. We also gave $80,000 to a CWS network of 40 Ecumenical Refugee Resettlement and Sponsorship Service projects which coordinate direct services to refugees in 26 states. Projects such as Sponsors Organized to Assist Refugees (SOAR) in Portland, Oregon, help prepare individualized resettlement plans for new arrivals and encourage and enable church groups to participate in the resettlement ministry.

Our gift of $80,000 enables the Asylum and Immigration project fund of CWS to help persons seeking safe haven in the United States. Through CWS, 57 projects received grants for their legal defense, social service, pastoral support and advocacy work on behalf of students from China, Central American youth fleeing forced conscription, Guatemalans, Haitians, Hondurans, Nicaraguans and Salvadorans.

In October, 1990, Congress approved a new immigration law that provides protected legal status to Salvadorans, preventing their deportation to their war-troubled homeland for 18 months. Churches that first provided sanctuary can rejoice that the United States is finally a sanctuary for Salvadorans.

Today there are 15 million refugees in the world. Many more people are displaced within their own countries. In Mozambique, the Mozambican National Resistance (RENAMO) continues to wage war against the government, killing, maiming and kidnaping men, women and children. About 1.5 million Mozambicans have fled their country while some two million are internally displaced. One million of the refugees have escaped to Malawi, the fourth poorest country in the world. One of every eight persons in Malawi is a refugee. Though it faces severe problems of its own, Malawi has shown hospitality to the refugees. During the past two years, the UCBWM has sent $200,000 to be used for food, medicines, livestock, seeds, and farming equipment for refugees and displaced persons in Mozambique and its neighboring countries.

By helping resettle refugees, providing counsel to those who seek safe haven, advocating for refugees' rights, and sending relief assistance overseas, we are sharing God's vision of love, justice, and peace with the oppressed and for the world. By touching the lives of refugees, we FILL THE WORLD WITH LOVE.



Refugees in a Jordanian camp await transportation to home countries.

SOCIAL SERVICES $470,076

OGHS support and designated gifts have gone to a number of centers serving children and young adults. Among them is the Bridgeman Memorial Center is Soweto, Johannesberg, South Africa. Each day, seventy-five pre-school children come to the Center early in the morning and remain until mid-afternoon. They are provided two meals, recreation, and learning experiences. Most of the parents of the children work in Johannesberg. The Center also contains a library and study center, supported by the British government. The Center provides counselors to assist people in many ways, and a United Congregational Church worships there as well.

Several new centers have been added to the UCBWM Child Sponsorship Program. In strife-torn Sri Lanka, the Jaffna Diocese of the Church of South India requested that students at St. John's and St. Peter's Girls' Schools be eligible for assistance. In Bombay, India, children and families assisted by the Nagpada Neighborhood House have been included as have children and families served by the Kalauman (Hope) Center in Dumaguete City, the Philippines. A total of 1,530 children and elderly adults are being assisted through this UCBWM program. Although OGHS grants are occasionally made for specific programs at assisted centers, regular support for the children or elderly orphans is provided by monthly payments provided by the sponsors—individuals, church school classes and congregations.

Bridgeman Memorial Center program in Soweto, South Africa, includes daycare.

HOW TO GIVE

The most effective way to respond to worldwide emergency and development needs is through your local United Church of Christ. In many emergency situations, One Great Hour of Sharing resources are already at work before the crises become news—if they ever do. Many disasters, affecting thousands of God's children, are never reported in the public media. The United Church Board for World Ministries learns of them through the ecumenical and international church network of which we are a part. As emergency situations are made known to UCBWM staff, One Great Hour of Sharing resources are sent immediately, sometimes through Church World Service, and at other times directly to a partner church or church-related agency on the scene of the emergency.

When a disaster strikes within the United States, initial assistance is usually sent immediately to the UCC Conference involved. Later, additional resources may be sent through CWS.

Church agencies are often among the first to respond to an emergency situation, and they are usually among the last to leave. Working through local personnel helps assure that the assistance rendered is both appropriate and immediate. Working through local personnel also means that such persons become trained in disaster response and are thus available should another disaster strike in the area. When the emergency is past and outside personnel have withdrawn, development programs that may help to avert similar tragedies in the future are often underway, sponsored by local churches or church-related agencies.

One Great Hour of Sharing is one of the four all-church offerings encouraged in the United Church of Christ. It is usually taken during Lent. Participation in One Great Hour of Sharing should be a part of the life and witness of every United Church of Christ congregation and member. The offering should be sent to the Conference office immediately for transmission to the UCBWM, through the Treasurer of the UCC.

In addition to a significant gift to One Great Hour of Sharing, members and friends of the United Church of Christ may want to give directed gifts as news of emergency needs is communicated through public and church media. Such special gifts, with a clear indication of the intended purpose, should also be sent through the local congregation and the Conference.

Gifts of money given through your local United Church of Christ reach more people and go farther than dollars given in response to advertisements and appeals in the press and on television and radio by religious and secular organizations. This is possible because of the worldwide Christian network through which the United Church Board for World Ministries responds to emergency and development needs. Members and friends of the United Church of Christ can best express their concern for the people affected in major disasters by giving through their local congregation.

THE STAFF

One Great Hour of Sharing Programs United Church Board for World Ministries:

New York Office

Associate General Secretary:
Lloyd G. Van Vactor

Administrative Secretary:
Wendy Fassett

Child Sponsorship Administrator:
Murcy Poulard

Refugee Resettlement Administrator:
Mary Kuenning

Refugee Sponsorship Developers:
Jennifer Cross
Rose Ferguson

Edwardsville, IL Office

World Service Secretary:
Gustav Kuether

Secretary:
Edna Berger

For further information, write to the United Church Board for World Ministries, 475 Riverside Drive, 16th Floor, New York, NY 10115

Safe Haven for Salvadorans - Hope with Caution

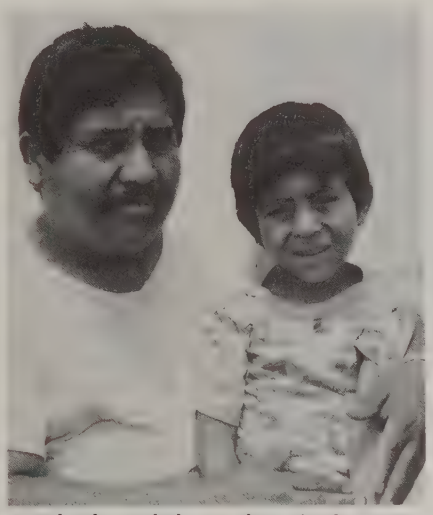
by Mary Kuenning

There is a new sense of hope for Central American refugees in the United States this year, but not without a sense of caution. The Immigration Act of 1990 introduced the Safe Haven provision of Temporary Protected Status (TPS) for Salvadorans. Under its terms, Salvadorans who arrived prior to September 19, 1990, will be protected from deportation and will receive work authorization for a period of 18 months beginning in January 1991. They have six months to register. When the 18 month period is over, however, they are expected to return home or be deported, which is a reason for caution.

The last overhaul of U.S. immigration law occurred 25 years ago. *The Forum* (Volume II, Number 1, 1990), a newsletter of the National Immigrants, Refugee and Citizenship Forum, offers the following analysis of the law. In addition to the Safe Haven provision of TPS, significant changes include:

- an increase in business-based immigration;
- moderate increases in family-based immigration;
- an overall cap on annual immigration for the first time;
- a floor of 226,000 for family reunification;
- an adjustment to per country limits to reduce the wait for relatives of permanent residents;
- the possibility of immigration from countries which currently send few immigrants;
- protection from deportation for the spouses and children of those newly legalized under the Immigration Reform and Control Act of 1986 who arrived before May 5, 1988.

The bill almost died in the last days of Congress as compromises were being hammered out. The first issue was the level of family-based immigration and the concern that it be a "pro-family" bill and not dominated by immigration to supply skilled labor. Second was the issue of the protection of Salvadorans. Rep. Joseph Moakley (D-MA) and Sen. Dennis DeConcini (D-AZ) have fought bitterly for years over this issue. Rep. Ed Roybal (D-CA) and the Congressional Hispanic Caucus succeeded in removing a national i.d. card pilot program from the legislation. The President signed the bill into law on November 29, 1990.



Salvadoran father and son in the U.S.

In response to the TPS program for Salvadorans, the Church World Service (CWS) Immigration and Refugee Program and its member denominations have established a special fund to assist projects serving the Salvadoran community to get the word out and to help them register. The United Church Board for World Ministries is providing support for TPS through CWS. CWS and its member denominations will also provide support to 49 Asylum and Immigration projects across the U.S. which provide legal assistance and social services to the Central American refugee community.

. . . allows over 150,000 Central Americans denied asylum and facing deportation to remain. . . .

Another cause for "cautioned hope" is the December 19, 1990, settlement of a class action lawsuit which involved the American Baptist Churches as plaintiff. The settlement allows over 150,000 Central Americans denied asylum and facing deportation to remain in the United States and have their cases readjudicated. The final hearing was January 31, and the decision was upheld. All Salvadorans who arrived prior to September 19, 1990, and all Guatemalans who arrived prior to October 1, 1990, who have not committed a felony are now eligible for readjudication.

The settlement is viewed as a major victory by those in the Sanctuary Movement, who have provided sanctuary and assistance to refugees in fear of deportation.

The suit arose in 1985 to prevent the Justice Department from prosecuting the Sanctuary workers. The case was redrafted based on the allegation of discriminatory treatment against Salvadoran and Guatemalan asylum seekers, who have suffered a 98 percent rejection rate in stark contrast to asylum seekers from other countries.

How We See It From Here

(continued from page 6)

—Some land is being returned to its former owners, Nicaraguans who fled the country at the time of the Saninista overthrow in 1979 and have been living in Miami. In some cases, the land has been taken away from cooperatives.

—Textbooks produced during the Sandinista era are being replaced, and in some cases burned, by the current Ministry of Education officials who see them as ideologically biased.

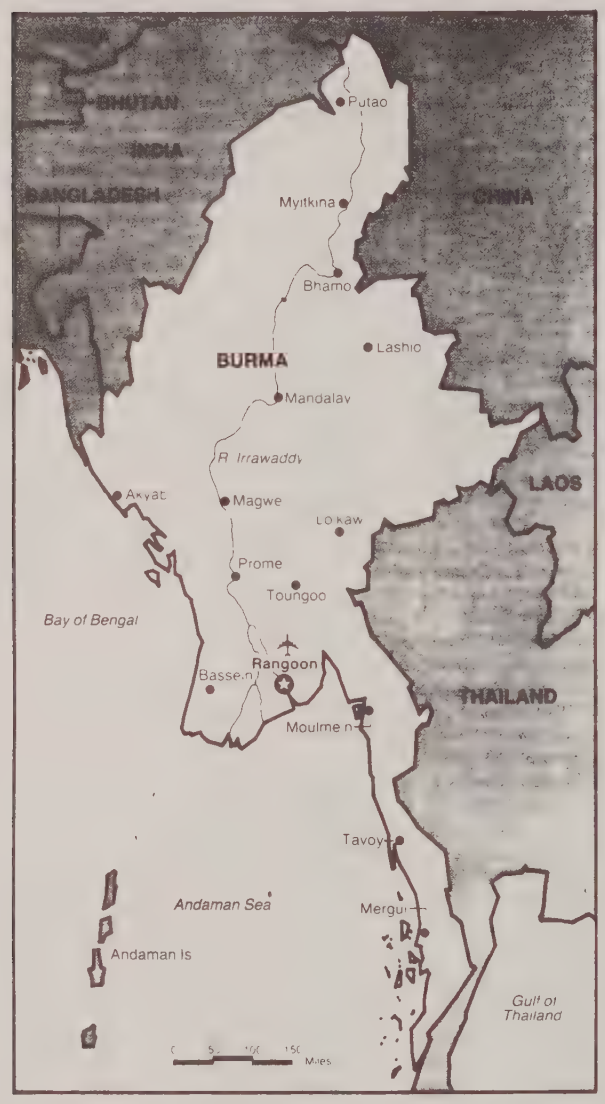
—In late October, workers of Managua Mayor Arnoldo Aleman painted over several huge murals created during th early years of Sandinista rule.

—Money for social services is being reduced as the economy becomes increasingly privatized.

Within this situation of polarization, conflict, and frustration, many Nicaraguans inside and outside the church maintain the hope that advances in the areas of health, education and human rights will not be turned back. And they work to make their hope a reality.

(continued on page 16)

Issue Perspective: Myanmar (Burma),



Burma is a country which is seldom on the minds of Americans. We have little connection, economically, politically or historically, with this nation halfway around the globe. This lack of interest is compounded by the fact that Burma has a new name—Myanmar. Further, since the 1960s the military government under General Ne Win has intentionally kept the country isolated from the rest of the world, preferring to pursue its own form of Burmese socialism.

The majority of the population of Myanmar is ethnically Burman (Barman), but there are other ethnic groups such as the Shan, the Mon, the Karen and the Chin. These groups are concentrated in the north as well as in the hill areas. For a time there were what were known as ethnic minority administrations which provided a degree of administrative autonomy to these peoples.

The dominant religion of Burma is a version of Theravada Buddhism, and is practiced by 80-85% of the people. Islam, Hinduism and Christianity are also present, and today there are approximately 1.5 million Christians in the country, including 1.1 million Protestants, 70% of whom are Baptists. It is interesting to note that Adoniron Judson, one of the "Haystack Five" who were the inspiration for the American Board of Commissioners for Foreign Missions, was the pioneer American missionary in Burma, having become a Baptist.

. . . the students were joined by . . . doctors, lawyers and members of the armed forces.

Since the coup in 1962, the military has ruled for 26 years with an iron hand. There have been periodic uprisings of students, but these were suppressed. The major non-Burmese ethnic group, the Karen, 15% of whom are Christians, have been in armed rebellion since before the military took over, but have never been able to control more than small areas where they were in large concentration.

However, by the mid-1980s, the Burmese experiment with socialism had left the economy in ruins. The Karen insurgency seemed to be gaining momentum, and the Shans and the Kachins revived their separatist activities. Students were again becoming restless. In 1987, in an effort to flush out undercover money, the regime demonetized the currency. This

. . . the military had ruled for 26 years with an iron hand.

proved to be a serious miscalculation on the part of Ne Win. It wiped out the savings of large segments of the population without any compensation to them. Students once again took to the streets. Suddenly Ne Win announced his retirement. There was euphoria in the populace. Unfortunately, Ne Win appointed a close associate as his successor. He responded violently to the protests, and hundreds of the protesters were killed. Others including Buddhist monks joined the students in the demonstrations. Another military leader was appointed who also was a close associate of Ne Win. This time the students were joined by still others including doctors, lawyers and members of the armed forces.

On September 18, 1988, Army Chief Saw Maung staged a "coup" and went after the protesters with a vengeance. Thousands were killed, and students began to flee to the borders and the jungles, some joining insurgent groups. The clampdown was nearly total. The international community reacted with trade and aid embargoes, but these had little effect on the regime. As the months passed, Thailand resumed ties with Burma for trade advantages, particularly in the teak logging industry. Opposition leaders, including Ms. Daw Aung Suu Kyi, daughter of Burma's independence hero, were put under house arrest.

All this time, however, the authorities in Burma claimed that they would hold elections to a constituent assembly. This was probably necessary given the prevailing international opinion. Eventually elections were called for May 1990, the military feeling that they could control the results by intimi-

dation and other means. To almost everyone's surprise, all but 100 seats in a 485 seat assembly were won by the supporters of Suu Kyi's National League for Democracy. The military rulers were stunned, and there was rejoicing among the people.

Tragically, the rejoicing was short-lived. There was no transfer of power to the constituent assembly. The military claimed that it was not a government, but merely a body to formulate a constitution, and a constitution which the military government would approve. This position is truly incredible, but the military holds the power, and loyal troops are kept in line by extensive favors from their superiors. Arrests of opposition leaders continued.

In spite of the growing despair among the people, there were new protests in October of 1990, and the Buddhist monks who had taken part in earlier protests this time boycotted soldiers in their spiritual ministrations. These protests were again crushed and the military even tried to bribe some of the Buddhist religious leaders. It is reported that over 350 monks have been detained nationwide. Amnesty International reported that the junta's State Law and Order Restoration Council (SLORC) was turning the country into a "secret state of terror" by its ruthless crackdown. There are some 19 detention centers in Burma where interrogation by torture is standard.

On October 18, 1990, a group of candidates elected to Burma's national assembly set up a parallel government. This move is widely thought to be only symbolic, and could give SLORC a further excuse to de-legitimize the opposition. In fact, the National League for Democracy, which is the main opposition, expelled those of its members who took part in the formation of the parallel government.

Sadly there is no common approach . . . to Burma's blatant violation of human and political rights.

The events in Burma have also created a major refugee problem. There are 45,000 refugees in Thailand. Because of Thailand's official relations with Burma, it has not permitted the UNHCR, (United Nations High Commission on Refugees), which must officially work through governments, to care for these people. The situation is further complicated by the influx of students after the 1988 uprising. Mercifully, the Thai authorities have permitted a church-based group to provide basic needs, and Church World Service and Witness is one of the supporters of this program.

Sadly there is no common approach by the international community to Burma's blatant violation of human and political rights. Fortunately the United States has taken specific action. It has terminated aid to Burma's drug eradication program, which was thought to be something of a farce. It has passed legislation sponsored by Senator Moynihan placing an embargo on the import of fish and wood products from Burma, a trade which has destroyed valuable teak forests and ocean life to sustain the repressive military rule. But, other countries such as those of the ASEAN (Association of Southeast Asian Nations), China, Japan and Korea have taken advantage of Burma's desperate efforts to win friendly trading partners, and have turned a blind eye to the gross violations. U.S. corporations are not missing an opportunity either. Pepsi Cola is entering into a $3 million bottling venture, and Coca Cola is studying the possibility of a similar venture. It seems there is great potential for oil extraction in Burma, and companies will jump at drilling concessions.

. . . people need to know they have faithful allies abroad.

Given this unbelievable history, there is growing apathy to the plight of the people of Burma. Those who are concerned are running out of solutions. Many feel that only a new broad-based internal uprising will do the job. But if there is to be such an uprising, the people need to know they have faithful allies abroad. The issue must be kept alive in U.S. government circles. Pepsi Cola must be called to account. U.S. allies in Asia clearly need to hear U.S. concern for trade and environmental issues related to Burma. The United Nations Human Rights Commission is meeting in Geneva in February to hear the report of its representatives who visited Burma, and the Commission needs to know the concern of member nations.

Action Suggestions

Letters, telegrams and phone calls to your representatives in Congress, the U.S. State Department, Senator Moynihan (D) of New York and Representative Dana Rohrabacher (R) of California's 42nd District expressing support for continued pressure on Burma will help keep the issue alive in U.S. government circles. Communications to the United Nations Human Rights Commission, United Nations Plaza, NY, NY 10017, expressing concern about gross human rights violations will encourage the Commission to take a forthright stand. Letters of protest should be sent to the Myanmar Mission at the United Nations, 10 East 77th Street, New York, NY 10021, and to Pepsico.

Eric A. Gass
Regional Secretary
Southern Asia

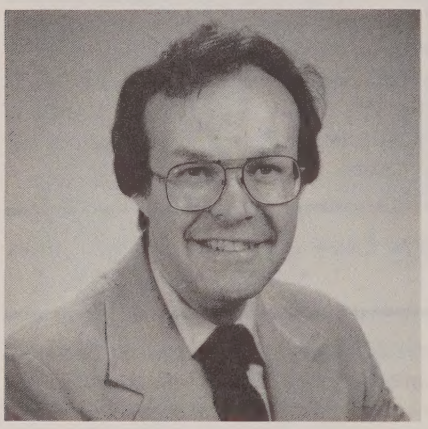
Further Steps

This Issue Perspective is designed as a concise key to the understanding of a critical issue. If you would like to maintain a continuing interest in Southeast Asian issues and are willing to undertake an advocacy role on these issues when needed, you may want to participate in the Southeast Asia network of the UCBWM's Global Advocates Ministry, which will provide resource materials and briefings on a regular basis, as well as special alerts about critical issues requiring action. Membership forms for the Global Advocates Ministry are available from World Issues Office, UCBWM, 475 Riverside Drive, 16th Floor, New York, NY 10115.

CHRONICLE

APPOINTMENTS

Hong Kong



Bruce E. Van Voorhis, Individual Appointment, three years beginning September 1, 1990, to serve as writer-editor with the Documentation for Action Groups section of the Christian Conference of Asia, in Hong Kong. Joint appointment with Disciples and Presbyterians.

India

John B. Atwater and Leah C. Atwater, Volunteers, six months beginning December 1990, while serving with the Rural Unit for Health and Social Affairs (RUHSA) in Vellore. Home church: First Congregational Church, Ann Arbor, MI.

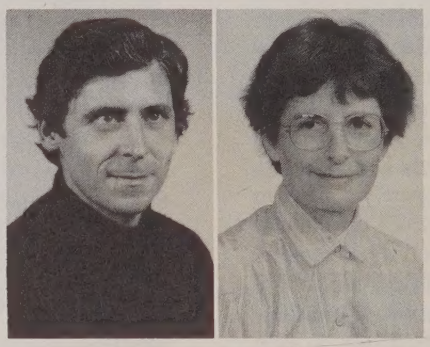
Mexico

Clyde H. Evans and Elberta D. Evans, Volunteers, 4 months beginning December 1, 1991, while Clyde serves as pastor of the English-language congregation related to the Iglesia Cristiana Congregacional.

Spain

Richard W. Wilcox and Dorothy W. Wilcox, Associates, three years beginning January 1, 1991, while he serves as pastor of the Community Church of Madrid. Home church: Sierra Arden UCC, Sacramento, CA.

Paraguay



John Carter and Renee G. Carter, Appointment by the Common Ministry, four years beginning April 1, 1991, while they serve with the Christian Church (Disciples of Christ) in Paraguay. (Previous service as Disciples appointment.)

Philippines

Renate S. Rose, Volunteer, two years beginning May 1, 1991, while she serves as a teacher of New Testament in the Divinity School of Silliman University, Dumaguete City. Home church: Church of the Crossroads, Honolulu, HI.

REAPPOINTMENTS

Jeanne Y. Fujiyoshi, Special Appointment, one year beginning April 1, 1991, while she serves as staff consultant to the Peoples of the Pacific Consultation in Hilo, Hawaii.

David T. Grogan, Individual Appointment, three years beginning May 1, 1991, at the request of the United Church in Zambia, with assignment as teacher of mathematics.

Michael C. Lockwood, Individual Appointment, three years beginning January 1, 1991, at the request of Madras Christian College, with assignment as professor of philosophy.

Ruth K. Lockwood, Individual Appointment, three years beginning January 1, 1991, at the request of Madras Christian College for secondment to the SOS Village Program.

EXTENSION OF TERM

Lisa M. Giragosian, Peace and Justice Intern, Jerusalem, extended to January 31, 1991.

Charles H. Brown, Turkey, extended to four years through September 30, 1991.

William G. Edmonds and Anna G. Edmonds, Turkey, extended to three years, two months, through February 28, 1991.

E. Keith Fleshman and R. June Fleshman, Nepal, extended to three years and two months, through February 28, 1991.

Kenneth W. Frank and Elizabeth W. Frank, Turkey, extended to three years and ten months, through May 31, 1991.

Ronald S. Fujiyoshi, Special Appointment, extended to three years through December 31, 1991.

Margaret A. Garner, Japan, extended to two years and six months through March 31, 1991.

Greg D. Beck, Australia, extended to twelve years, eleven months through December 31, 1995.

William E. Downey, Germany, extended to seven years, two months through February 28, 1993.

Anne M. Dayanadan, India, extended to four years through December 31, 1991.

HOME ASSIGNMENT

Gerardo Arndt and Elvira L. Arndt, Ecuador, three months, beginning March 1, 1991.

COMPLETION OF TERM

William H. Dexheimer, El Salvador, Associate, as of December 30, 1990.

Elizabeth G. Dominguez, Philippines, International Associate, as of December 31, 1990.

Theodore C. Feierabend and Jane H. Feierabend, Volunteers, Afghanistan, as of August 15, 1990.

Linda A. Noonan, South Africa, Theological Fellow, as of December 31, 1990.

Kirsten J. Peachy, South Africa, Theological Fellow, as of December 31, 1990.

Sharon H. Ringe, Costa Rica, Volunteer, as of September 15, 1990.

RESIGNATION

Kathryn Lacey DeRiemer, El Salvador, as of October 15, 1990.

LOSSES TO THE FAMILY

C. Everett Blake, missionary to Turkey from 1928 to 1971, died on October 25, 1990, in Richmond, Indiana, at the age of 89.

Everett Blake, known to all as Jack, was born in Faribault, Minnesota, on January 3, 1901. He studied at the University of Minnesota, but received his A.S. degree from the University of California, 1924; B.D. from the Pacific School of Religion, 1927; and his M.S. from Columbia University in 1936.

When he was in California considering Board service he met Lynda Goodsell, daughter of renowned Turkey missionaries Fred Field and Lulu Service Goodsell. They were married on June 24, 1927. They went to Turkey in September 1928, remaining there until 1971. They served first at Erenkoy Boys School in Istanbul, then at Merzifon, and then in Izmir. Brief assignments at Talas rounded out their notable contributions to education and social welfare in Turkey.

During the Blakes' service at the American Collegiate Institute in Izmir, they saw the student body grow to more than 600 Turkish youngsters. Jack served as business manager and treasurer and Lynda as principal beginning in 1948. During their tenure the school also became known as a pioneer in social outreach, including operation of a bookmobile, community literacy programs, health and child care classes for village women, and education for the underprivileged in orphanages and hospitals. As leader of countless tours, Jack introduced the beauties of the country even to Turks, and he made biblical sites come alive on visits, in sermons and prayers.

Before their final departure from Izmir in 1971, community and government leaders, parents of students, and alumnae gathered on the campus to celebrate Jack and Lynda Blake—naming the school's endowment fund in their honor. The following year the Blakes were named missionaries emeriti of the Board and settled in Auburndale, MA. Lynda died in February 1989 at the age of 82. Recently, Jack had been living near his son Lincoln in Richmond, IN, at the Friends Fellowship Community, a Quaker care facility.

Lolita C. Lacson, UCBWM staff, East Asia and Pacific Office, May 1988-December 1990, died December 31, 1990. She was born in the Philippines on January 21, 1940, and came to the U.S. in 1967. In the early 1970s she worked with the Presbyterian Church USA. She joined the staff of the UCBWM in May 1988. Her passion for justice undergirded the advocacy work she did related to a wide variety of issues in the region. She is survived by her parents Primitiva and Gonzalo Lacson, a brother, Rudolfo, and a sister, Lydia Wurzer.

GIFTS RECEIVED IN MEMORY OF

Ruby Birge
Susan W. Darrah
Karen Keller Horn
Ruhama Yeranian
Margaret R. Blemker

Everett C. Blake
Isabel Hemingway
Roy P. Pedersen
Margaret R. Blemker
Guy A. Lee
Mr. & Mrs. Alex R. Miller

Frank Cary
Frederick D. Shepard

Rosamond Bates Cary
Frederick D. Shepard

Evan Davis
Margaret R. Blemker
Eleanor H. Olsson
Dalton Smith
Joan Smith
David M. Stowe
Lloyd G. Van Vactor
Ruhama Yeranian

Mercedes B. De Moore
Lawrence H. De Moor

Anna Dederer
Theodore F. Cathey

Lucille Downs
Ruhama Yeranian

Albert L. Faurot
Isabel Hemingway

Peter G. Gowing
Eugene R. Wittkopf

Richard K. Keithahn
Mary N. Keithahn & Family

Mabel E.M. Leger
Isabel Hemingway

Ray Miller
Church By the Sea, Bal Harbour, Florida

Peggy Newell
Rosalie M. Newell

John A. Reuling
Ruhama Yeranian

Marjorie Schneider
Alexander Campbell

Lorrin A. Shepard
Frederick D. Shepard

Virginia M. Shepard
Frederick D. Shepard

Edward S. Treat
Max H. Webster

Elizabeth Wheaton
Frank Failing

Edith Wiley
Mr. & Mrs. Graydon D. Bell

Walter Wiley
Mr. & Mrs. Graydon D. Bell

Central America Study/ Reflection Resources

"We must not refrain from plunging into the risks history demands of us. Those who want to separate themselves from danger will lose their lives. On the other hand, those who surrender to the service of people through love of Christ will live like the grain of wheat that dies. It only apparently dies. If it were not to die, it would remain a solitary grain. The harvest comes because the grain of wheat dies."

These words come from a sermon preached by Archbishop Oscar Romero of El Salvador shortly before he was shot to death while celebrating Mass on March 24, 1980. In remembrance of Archbishop Romero and in solidarity with brothers sisters throughout Central America, Central America Week is being observed March 15-24.

The materials created to assist in reflection, study and celebration during Central America Week are appropriate for use throughout the year in conjunction with Central American concerns. Packets of the materials have been sent to all members of the Central America Global Advocates Network and to all UCC Conferences. For more information, contact your Conference office or the Latin America/Caribbean office of the UCBWM, 475 Riverside Drive, 16th Floor, New York, NY 10115.

Let us join together in faith and hope

United Church Board
for World Ministries
475 Riverside Drive
New York, NY 10115

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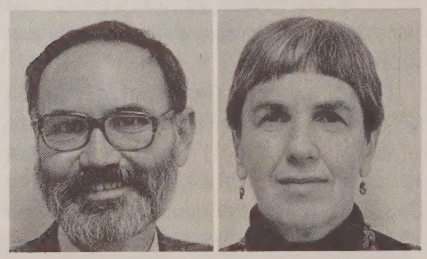
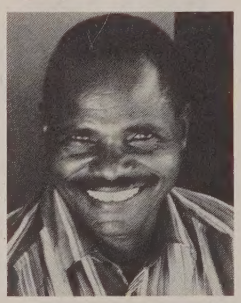
How We See It From Here

(continued from page 11)



***Larry and Carol Gilley** are serving the United Congregational Church of Southern Africa in Mozambique, where Larry is director of a Bible school which prepares lay leaders and pastors to serve congregations in Mozambique. The situation there continues to be very difficult as a result of the ongoing civil conflict. In a recent letter, Larry shares an account of a local pastor's work as well as something of his own work.*

The Rev. Tomas Uelemo Chinombe wrote the following account of his work: "I work in the midst of difficulties. It is too dangerous for me to live in the Morrumbene district where the churches I minister to are located, so I live at Tingatinga in the Maxixe district across the river from Morrumbene. It is difficult and dangerous to travel. To get to Morrumbene from Tingatinga takes one hour by sailboat. When I visit different villages I walk long distances. As I walk I must be very alert and cautious. If I see Renamo soldiers ahead or hear people, I run and hide until they pass. The villages where our churches are located are spread out over a large area. Panga, for example, is 19 kilometers from Morrumbene town. When I visit Panga I leave Tingatinga on Friday about 2 p.m. and go by sailboat to Morrumbene. From Morrumbene I walk to Panga. It takes me 5 hours. I sleep at Panga. On Saturday I teach, conduct memorial services or meet with the women, men or young people. On Sunday I preach and have communion service. I cannot return to Tingatinga on Sunday because there is a curfew. No one can enter or leave Morrumbene after 4 p.m. Soldiers put land mines around the town to protect the people from attacks.



The Rev. Tomas Uelemo Chinombe

"If I see Renamo soldiers ahead or hear people, I run and hide . . .

I stay at Panga until Monday morning when I can return to Morrumbene and then to Tingatinga. On Mondays when I return from visits in the Morrumbene district I visit Mahange, a congregation of 'deslocadoes,' people like myself who have been forced to flee their homes and live in a safer place."

The Bible School absorbs our enthusiasm, energies, and time. I (Larry) am teaching Exodus, a doctrine course structured around the Apostles Creed, and an introduction to planning. Monday morning fieldwork report-back sessions and a Thursday afternoon preaching class provide plenty of challenges in teaching practical ministry. We have received 10 new bicycles that are now being used by students to travel to their field work churches.

Note: If you would like to subscribe to Mission Letters, contact United Church Resources, (800) 325-7061. Area letters (Africa, East Asia, Latin America/Caribbean, Middle East, and Southern Asia), $3.00 per year each area; selected letters, $6.00 per year.

The World Beyond the Gulf

(continued from page 1)

promises of reparation and assistance, thousands of victims of the invasion now have the status of war refugees as their only means of survival.

"5. United States troops are still stationed in Honduras, though no one is threatening Central America at this time. Their presence has brought on spiralling inflation, moral prejudice and the prostitution of women and children. The permanence of those troops, and their pernicious influence, aggravates the afflictions of a people so that Honduras has become, along with Haiti, one of the two poorest nations in the continent.

"6. Nicaragua is now devastated by the Contra war and the United States economic embargo. The American government has failed to honor its promises of reparation and assistance to Nicaragua, nor has it obeyed the authority of the International Court of Law of The Hague, thus challenging the international legal system which it purports to defend in the Middle East."